

The Bombay Guardian.

VOL. XVII.—NEW SERIES.

SATURDAY, JANUARY 13, 1872.

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WEEKLY REVIEW.

—THE following is from the (Lucknow) *Witness*:

"A dozen years ago the stock of a leading American Railway had fallen to ninety *per cent.* below par. The Company was on the very verge of ruin, and its affairs seemed hopelessly involved. To-day its stock is among the highest in the market, and its reputation for safety to travellers is above that of all other roads. Not an accident has happened to its trains for a number of years. What has transformed the Railway? We do not presume to assign any single cause, but we may mention a coincidence which we regard as more than a coincidence. For several years past the *Sabbath day* has been strictly observed throughout the whole length of the line. God will honour those who honour Him. It is a godless presumption to assume that railways cannot keep the Lord's day. Their employees need rest as much and even more than other men, and in a climate like that of India it is reckless murder to compel them to work unceasingly the whole year through. Granting, if need be, that a mail train must run, it by no means follows that other trains must do so. At a time when Railways complain that they have but little traffic, there can be no reasonable excuse for ignoring the claim of the Sabbath as is now done. If religion has no claim, humanity should have a voice, and the poor men who have almost forgotten the meaning of the word Sabbath, should be allowed one day in seven for peaceful rest."

Some time ago we were at an interior station on the Lord's day, and were pained to observe that a goods' train came or went almost every hour of the day. And yet there is a notification printed at the foot of the G. I. P. Railway's time-bills to the effect that goods' trains are not to run on Sunday. This notice is simply a dead letter. It stands there to show that the Company know the law which they are transgressing, and to constitute them candidates for that higher punishment which awaits the servant who knew his master's will and did it not.

—ABOUT thirty Presbyterian missionaries and a number of elders assembled at Allahabad in November, to consider the question of Organic Union among different denominations of Presbyterians in India. The Rev. Dr. J. M. Mitchell was appointed Chairman, and the Rev. J. Williamson, Secretary. After extended discussion the conference came to the conclusion that there were certain practicable difficulties in the way of such an organization at present.

—THE *Anglo-Catholic* finds "overwhelming evidence that the Anglican Church, in its orthodox aspect, possesses very little influence in this diocese." At the Annual Meeting of the S. P. G. there were only 40 persons present, and these were almost all officially connected with the Society; "a remarkable manifestation of the indifference, if not of the antipathy, of the public to the work of this Committee," a proof "that the glory thereof has departed." With our contemporary's permission, we would point out a way whereby this melancholy state of matters may be amended, and an overflow-

ing meeting secured at the next anniversary. Let those who guide the affairs of the S. P. G. in Bombay begin to love their brethren of the C. M. S.; to make amends for past neglect let them even in honour prefer them; let them then, waxing stronger in Christian love, take knowledge of the other Protestant Missions in this Presidency, recognize the grace of God bestowed upon them, and join them in the Bible Society and similar catholic societies; let them decrease in their own estimation, that Christ may increase, and remember that the disciple who would be first of all, must be last of all and servant of all; and we promise them that the public will rally round them at their next annual meeting, in a way that will astonish them. It is ridiculous to suppose that a religious party can commend itself to the confidence of Christians, at this day, by high assumptions and disdainful exclusivism. The experiment has been fairly made, and the *Anglo-Catholic* has told us the result.

—A CALCUTTA Baboo has been summoned to England by the Secretary of State to give evidence on some questions of finance. It appears from the *Bengal Christian Herald* that the exponents of Hinduism have sanctioned the voyage of Baboo Shama Churn Day to England, on the ground that 'no outrage on caste committed in pursuance of a royal requisition, could bring on excommunication.' So there is something higher after all than caste. We thought that caste was supreme. We never dreamed that Her Majesty the Queen had power to dispense men from the reputed obligations of caste. If this be so, would it not be well if she swept these obligations all away at once, and liberated her Hindu subjects from a thralldom more grievous and crushing than African bondage ever was?

—By the underground railways, to say nothing of the labyrinth of sewers, London is now very extensively honeycombed. Some people think that this may lead to a great calamity some day. England is not exempt from earthquakes; several have been reported in the last year or two; a severe shock of earthquake would probably affect the metropolis more disastrously now than formerly would have been the case. A gentleman from London tells us that he could discern a vibratory motion above ground caused by the movements in the underground passages.

—THE *Anglo-Catholic* takes occasion, while noticing the circumstances connected with the last hours of Mr. Freeman at Bandora, to reflect most unjustifiably, as we think, upon the worthy minister of the Church of England who officiates at that place, and who has the misfortune to hold 'evangelical' views instead of 'Anglo-Catholic':

"What wonder then when the King of Terrors assailed his weak and sinking body, that he should have sought for life at the nearest fountain? Our earnest prayer is that he may have tasted of it to his soul's comfort."

Christ says, My words, they are spirit and they are life, and the Gospel is called the word of life. This Gospel was preached by the Bandora minister we do not doubt, and it must have been something different from life, in the divine acceptance of the term, that the lamented gentleman sought in Romish sacraments. We have no desire to pain the feelings of relatives by referring to these matters; but we think it well to mention an incident that we have heard on excellent authority. A priest was reciting prayers by the bedside of the dying man, who repeated them after him; the prayers addressed to Jesus were thus repeated; but when a prayer to the Blessed Virgin, the mother of God, for mercy and help, was dictated, an ominous silence ensued. It is evident that Rome had not completed her work when death released her victim.

—WE have been favoured with a copy of the 'Indian Traveller's Guide' for January, 1872, and have much pleasure in recommending it to all who have occasion to go from place to place, as a conveniently arranged, portable directory to the lines of railway and various means of transit in India. It contains a Map of India, and is published for 8 annas at the *Bombay Gazette* office.

—MR. WALDMEIER, formerly a prisoner in Abyssinia, received a letter some time ago from King Menelek of Shoa inviting him to return. In reply Mr. W. stated that after his wonderful deliverance he felt that he must devote his life to the preaching of the Gospel, and would be glad to come to Shoa to preach to the heathen Gallas, not as an artisan to assist in secular matters. He has since received another letter from Menelek, couched in most gracious terms, inviting him to come and preach to the Gallas, only he would have him bring some artisans with him; and placing 1,000 dollars at his disposal for the journey.

—THE *Madras Times* in an article on Immoral Hindoo Text-Books in Government Schools, from which an extract will be found in our Epitome, distinguishes between immorality and idolatry, finding no fault with references to the latter provided the former element be excluded. In our opinion a serious responsibility attaches to those who introduce in Government schools books containing passages favouring idolatry.

—WE sadly want a Reformatory, for female vagrants, to which European and other women living shamelessly in the bazaars, may be transferred by the Police authorities.

—THE Rev. Wm. Taylor will continue his services in the P. & O. Co.'s Theatre, Mazagon Dockyard, during the coming week, viz., from Monday to Friday, at 7½ p.m. He will also preach there to-morrow at 7 p.m.

The first number of the *Indian Antiquary* has appeared, and has produced, we fancy, a very favourable impression on all who

have seen it, not only as regards the get-up, which is excellent, but as regards the contents. Not that we have read all the articles; 32 pp. quarto of scientific matter are not so quickly despatched; but it is easy to see that a good many competent men have rallied round the editor, and committed themselves to the enterprise. There are papers on Oriental Philology, on a Sootra of the Yajoor Veda, on Snake-worship, the Dards, Copper-plate grants, the Ancient Kingdom of Magadha, beside Reviews and Miscellaneous matter. This journal bids fair to be very successful.

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ASSURANCE.

The best time to obtain the assurance of your acceptance with God is the time when you come to God with a sense of your sin, submit to him, and receive Christ,—the time of your conversion. When the sin-burdened soul is rightly guided to Christ and enjoys suitable instruction, he will, if he unfeignedly and thoroughly yields himself to God, receive Christ and the assurance that Christ is his; for God will send forth the Spirit of adoption in his heart, crying Abba, Father; the Spirit will witness with his spirit that he is born of God. It would be a strange thing if an act of adoption could be effected without some declaration from the father who adopts. He may publicly announce that he will adopt any one as his son and heir, who will come to him in a certain specified way; if one should go to him relying on his word, and enter his house, he would think it rather alarming if the father took no notice of him; he might reasonably expect that the gentleman would in some way recognize him as his son. Now we are required to come to God with faith in his word, which assures us that he will in no wise cast out any that come; we have to receive his testimony concerning our guilt and vileness and need, and we have to receive his testimony concerning himself as reconciled in Christ, and as freely offering Christ to the seeker; we have to honour his word by resting upon it, before we have experienced any of the promised peace and deliverance; it is only as we receive the word that we receive Christ. This is the sinner's act, as truly as the eating of bread is the eater's act; though in both cases the powers requisite are from God. But how is the sinner to defend himself from the suspicion that possibly his coming may not have been just what it should be? Some sins or some duties may have eluded his cognizance, something may have been unconsciously kept back, 'how can I be sure that I have really believed, and received Christ?' Must he wait till the last great day before he ascertains the truth of the matter? Nothing of the kind. If he has received Christ, then he has received this glorious divine Saviour himself, and not an inert spectre, a vapoury semblance, and he shall find Christ alive within him, doing the works of Christ; he shall hear Jesus saying to him, not out of a remote past, but out of the immediate present, Son, thy sins be forgiven thee. He receives the Spirit, the earnest of his inheritance, and this word *earnest* deserves to be well-considered. It refers to a *good* that is to be communicated

at some future time in consequence of an engagement now contracted; and it is a *portion* of that good, of the very essence of it, given by the one contracting party to the other as a pledge of the future possession. So the earnest of the Spirit, the first-fruits of the Spirit, the earnest of the heavenly inheritance is given to him who truly receives Christ; and it is this blessed earnest that so perfects and consolidates his union with Christ, that like the branch in the vine he brings forth fruit, much fruit, more fruit. The fruit of the Spirit makes him known to others as the child of God; but he himself has previous testimony in the advent of the Spirit, assuring him of forgiveness and inspiring him with the confidence that belongs to one reconciled to God. It is the consciousness of this union that enables the believer to draw upon the stores of Christ, the treasures of grace, wisdom, strength, hour by hour.

It is very true that there are multitudes who imagine themselves reconciled to God, and whose lives declare that they are not constrained by divine love. Well, it would be a strange thing if imagination could do for a man what the Spirit of God can do; and the failure of the former is no argument against the sufficiency of the latter. These multitudes who have a name to live, but not the power, have blundered at the outset by not observing the privilege of the sincere seeker to get from God himself the unmistakable evidence of his acceptance. Had they been enabled to see this, they would, if their whole heart was in the search, have been enabled to make a full surrender, one after another the unsuspected reservations would have revealed themselves, they would have received Christ upon the testimony of his word, and the Spirit of adoption would have come into their hearts notifying them of this adoption. Then, what imagination could not do in that it was weak through the flesh, being itself a part of the flesh, a part of the man's corrupt nature, God would have accomplished by the Spirit revealing the crucified and risen Redeemer, and imprinting his royal seal upon the heart.

We are saved by hope, the Apostle says. His object is to show that beyond our present experience, there is a glory to be revealed hereafter, the manifestation of the sons of God (Rom. viii. 11—25). He is speaking particularly of the body of the believer, hereafter to be glorified. It is important to observe that whereas there is an element of dubiety in our English word 'hope,' there is none in the Greek word for which it stands; expectation would come nearer to the meaning of the latter.

He that believeth hath eternal life. This does not mean that an eternity of some sort of existence is secured to him. The life that God gives to him in Christ is something amazingly different from what he has hitherto considered life. It is that which Adam forfeited when he sinned (with permanency superadded); conscious union with God, whose favour is life. God's gift is heavenly, not earthly, and carries with it the evidence of its divine origin; 'we are made partakers of a divine nature,' says Peter.

As a matter of fact it is found that they who have the habitual assurance of their acceptance with God, are prepared to make any sacrifices that may be demanded of them, and are more earnest about pressing forward in the divine life than any others. Thousands of Christians are paralyzed by

the want of this; they are so occupied about themselves, watching the varying thermometer of their own frames and feelings to find out the warmth or coldness of God's feelings towards them, that they have no heart to speak to their fellow-men the words of life; and even when they speak them, they are powerless because not accompanied by the testimony that they know in whom they have believed.

But how shall I obtain this assurance? Well, come to Christ now as you should have done at the beginning. You will probably find, when you begin to seek in earnest, that you are not really consecrated to Christ; have not made a complete surrender; have not placed all the details of your life at his dictation; have not regarded as sin every thing that he regards as sin; have not taken up arms against all temptation; in a word have not sought to be holy as God is holy, though commanded to do it. Now if you are seeking for assurance, merely that you may have peace and get the feeling of thorough safety, this will stand in the way of your getting it. What you have to do is to honour God by receiving his Son upon the testimony of his word, yielding yourself entirely up to his will, and even with regard to peace and joy saying, Not as I will but as thou wilt. Your great solicitude must be to see that your part in the great transaction is thoroughly done; you can leave God to do His part. **HE WILL DO IT.**

TEMPTATIONS.

We should like to say a word to some—(a daily-increasing number)—who have received peace and joy in believing, whether from a fuller discovery of their privileges in Christ, or whether from their having come now for the first time to the Saviour. The very blessedness of the life upon which they have entered, creates a kind of feverish anxiety to retain the enjoyment of it, and may lead to a morbid habit of introspection, a feeling after their joy, which will tend most effectually to deprive them of it. Let them consider how the blessing came to them, namely, by faith; faith in the present power and willingness of Christ to be their Saviour; faith that actually accepted him as thus offered in the Gospels. As it came to them by faith, so it must be preserved by faith; but the feverish anxiety we spoke of indicates a defect of faith, a want of full trust in the Saviour, a surmise that he may possibly take an opportunity to slip away. When you look to your own frame, and feel after your own joys, you are getting away from the sphere in which alone faith can grow and prosper. By all means sound the depths of your own hearts to know your own need, and thus maintain the stimulus of your desires for new revelations of Christ; but it is your privilege to make that descent with Christ, with the realization of the love of the good Physician. You are to look habitually, constantly to Jesus, to the Jesus of the word. As babes, desire the sincere milk of the word that you may grow thereby; the word is the divinely appointed food of faith. If you seek after a Christ of your imagination, or after Christ in your feelings, you will fall an easy prey to Satan; he will soon bring about the shipwreck of such miserable religion. The word that first revealed Christ as your all-sufficient Saviour, shows him to you as persistent and unchanging in his fidelity and deep solicitude. This is

and of confidence. You are to see that your will does not slip away from

Take my yoke upon you, he says; so to speak, is to be yoked with married to his will, let us say. But the very much to learn and it will strange thing if you find yourself here, failing there; a cloud comes you take alarm, it seems to you must be without Christ, having or thought something that Christ approve. This is Satan's opportunity, takes no time in suggesting that you rejected the blessing, perhaps that you are deceiving yourself all along. You that Christ is displeased and has himself, and you are in anguish as to you can possibly get right with him. In other words you fancy the physician has left you in disgust because he has succeeded in curing you all at once, has given way to that arch-impostor; now this hiding of Christ's countenance is simply Satan holding his wing before your eyes so that you may not look to the Jesus. What if an infant that has fallen down should fear to ask its mother for it, and he still waiting till it should strength to lift itself up and then come to the mother; where should it get strength except from the mother? It is the prerogative of Christ to succour in temptation; when you came in faith to Christ, your hand meant this among other things, that you would never battle with temptation alone, but always summon Christ to encounter it. Faith pledges you to do this.

They who have begun the life of faith, expect to have their faith tested. They are itching to find some footing for faith in themselves, their peace, joy, serenity and alike; but it is absolutely necessary that this be cut away from under them, that they may learn to honour Christ alone, and rest in his word. The Spirit of God seeks to set them upon the immovable basis of Christ's truth, quite apart from their varying feelings, and so to arm them with the shield of faith, that they may quench all the fiery darts of the adversary.

It is of utmost importance that they should realize that they cannot control the exercises of their mind by direct effort. This is not to be learned, and many suffer excruciatingly from not apprehending it. Their very anxiety to have pleasing views of Christ, causes the mind to revolt and present to them repulsive pictures and representations of him. The reason is that they are violating a law of the mind which forbids this direct action, and requires the indirect route of motives and persuasives. These abominable pictures and suggestions come up, and the individual thinks he must be clean gone from grace and given over to an evil spirit; he endeavours with all his might to banish them, but the more he strives, the more they seem to get strength. He has let go that only principle by which he can conquer, faith. Let him take the odious things to Christ, and say, "Lord, thou knowest I have no pleasure in these images; I abhor them; they come without my consent, against my will; they cannot harm thee and they cannot alienate thee from me; I will therefore make myself no more unhappy about them; will not allow myself to be vexed by them; thy love is mine, and I rest in that." This act of faith will soon free you from them.

And so with the various temptations that come up; you will find, if you seek, that

there is some act of faith by which they are to be fairly met and vanquished. You must get them face to face with Christ.

WHAT IS TRUTH?

Let them come themselves and fetch us out. (Acts xvi. 37.) This was characteristic of Paul. He had shown all meekness by submitting to the injuries and indignities put upon him; but he was unwilling that the Gospel should fail of receiving its full attestation. It should be made manifest to the Philippian public that he and Silas had been unjustly imprisoned.

Departed. (40.) As Jesus, when desired by the Gergasenes, departed, so the apostles complied with the request of the magistrates. The power of God was exerted so far as was necessary to obtain for them a hearing from men, but it was not put forth in a way to override the freedom of men. We are to show respect to the powers that be, unless indeed their commands should involve the suppression of our testimony for Jesus. But the apostles left a number of witnesses behind them in Philippi, and other cities were waiting to hear the Gospel.

Searched the Scriptures daily. (xvii. 11.) Honourable testimony is borne to these Jews in Berea, because they turned to the word of God and carefully examined the testimony concerning the Messiah, to see whether the things related of Jesus really accorded with the prophecies. They did not take for granted that these impressions regarding the character and work of the Messiah were correct; they did not content themselves with the prevalent belief of their countrymen; they did not appeal to the decision of this or that distinguished rabbi; they had God's own Word in their hands, in a language they could understand, and laying aside all prepossessions they came to that word to see what it really did say concerning the Christ. And there was a willingness on their part to receive whatever they found there, however it might run counter to their previous ideas; a willingness to be entirely guided by the word, lead where it might. This was that nobility which gained for them the commendation of the sacred chronicler, and caused them to be held up as an example to all future generations of inquirers. Oh that such a heart were given to all those who glory in the Old Testament as God's revelation. The result in their case would be like that stated by Luke: Therefore many believed.

They that conducted Paul. (15.) In ch. xvi. v. 10, the writer of the Acts begins to speak in the first person plural, as being one of the company. But there is no mention of Luke as one of the company either now or afterwards. It is a reasonable suggestion that Luke and Silas (called also Silvanus) were one person. *Lucius and Silva*, in Latin, both mean grove or wood; Lucanus and Silvanus would both mean the same thing, corresponding to our word Forester. The name Luke is not found any where in the Gospels or Acts, and only occurs in the epistles written from Rome. Generally in the Acts, the writer puts Paul forward, describing what he did and said, and others are mentioned incidentally. We find the first plural used again in ch. xx. 5, immediately after a list of names of persons who 'tarried for us' at Troas. On the whole, I think there is good reason for entertaining this opinion.

In the market daily. (17.) After the example of Jesus he went to the places where men may be found, instead of waiting till they came to him. The apostles knew of no better way than to preach in the open air, nor did they think it unprofitable to carry on bazaar discussions.

Too superstitious. (22.) Better: 'Very much given to the worship of superior powers.' The following reference to the altar dedicated to the Unknown God is not adduced as an example of excessive superstition, and it is connected with this verse by the word 'for.'

Hath determined the times. (26.) The times for the duration of their kingdoms and systems.

If haply they might feel after him. (27.) Grope, as men in the dark, or where there is very little light. The heathen have a measure of light and would they act up to this, they would receive more; if they had a sincere desire to find God, they would turn from idols, abandon the idea of propitiating God by any of their works or sacrifices, and would seek the Most High and be soon put in possession of that superior light which God has given to some. If under the Jewish dispensation a Jonah

was found for the Ninevites, under the Gospel dispensation, nobody prepared for the reception of the Gospel will be left without it.

Given assurance unto all men. (31.) *Lit.* extended faith to all. The resurrection of Christ is God's testimony to all that by him the world is to be judged, by their treatment of him they shall be condemned or saved. Jesus distinctly announced, in Jerusalem, that he was to be the judge of quick and dead (John v.); and just before his execution he told the council of priests that they should see him coming to judge the world. God gave his everlasting Amen to these announcements by raising him from the dead. And the apostle here states that this testimony is given to all men. How was it given to the Jews? To those that crucified him? Not by his appearing to them in his raised body; but by the proof furnished on the day of Pentecost and afterwards, by the outpouring of the Holy Spirit. For the Spirit of God was so poured out upon the disciples as to be manifest to the world through them; they were endued with power which all were constrained to recognize as from on high. And this proof was just as available for the Gentiles as for the Jews. Proof that Jesus was at the right hand of the Majesty on High, able to save unto the uttermost all that came unto God through him. God gives this assurance to all men in our day through the instrumentality of his people; his people are responsible to furnish the evidence that he who was crucified is now in heaven, and that prayer offered in his name is all-prevailing.

The Areopagite. (34.) One of the judges of this distinguished tribunal. In every place God enabled his servant to triumph.

Paul was pressed in the spirit. (xviii. 5.) This is mentioned as an effect of the coming of Silas and Timothy. Paul did not find it good to be alone. The Gospel requires witnesses, some on whom the preacher can call to add their testimony to his, and declare their personal experience of the power of Christ to save.

Believed on the Lord with all his house. (8.) This is another of the N. T. instances of faith going through households.

Be not afraid. (9.) We are not to suppose that this exhortation was unneeded. It is evidently an error to suppose that Paul was carried through the difficulties of his career by natural fearlessness or heroism. He tells the Corinthians (1 Cor. ii. 3) plainly, 'I was with you in weakness, and in fear and in much trembling.' He had the exhortations of God's written word (Joshua i. for instance); he had also seen valuable fruit of his labour; but over and above this it pleased the Lord by a special assurance to strengthen the heart of his servant in the midst of this great heathen city, so that he became willing to stay and labour on. Perhaps there was a period of apparently unsuccessful work to succeed this vision, and without it Paul would have been led to infer that he should go elsewhere to labour,—through Italy to Spain. But the vision prepared him to put a different interpretation on the period of comparative barrenness and to labour on in hope.

Sosthenes. (17.) This was probably the person of that name who afterwards became a Christian. Christians would show sympathy with him in his trial, and the Lord might make it the means of drawing him to Christ. If he was to suffer he might as well suffer in the best cause. But it must have been discouraging to the Jews when they saw one after the other two rulers of their synagogue go over to Christ.

He had a vow. (18.) It is useless to speculate what this vow was. It had undoubtedly some connection with the great cause to which he was devoted. The shaven head was the external indication, showing others that he had a vow. It was probably some vow by which he was enabled to resist the pressure of many demands upon his time. He had, before taking the vow, well assured himself that the matter was according to the will of the Lord. Besides, Paul was willing to show, in matters of little consequence, his respect for the Mosaic ritual, that he might disarm the prejudices of the Jews.

Strengthening all the disciples. (23.) He strengthened them by telling what God had wrought in other places; what churches had been planted, what numbers gathered in, and what faith and consecration some churches had attained to; by enlarging their views of the grace of the Lord Jesus Christ, and by encouraging them to put away every evil thing and seek the realization of God's perfect love.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Your last issue mentioned the departure to England of certain Government passengers, per Steamer *Europeam*, who were inmates of the Government Workhouse, Byculla.

Your readers will be pleased to hear that these men, before embarking, read and presented a farewell address to Major Raitt, the Governor of this Institution, Mr. C. Mapp his Deputy, Mr. Higgins, and other officials of the Workhouse, expressive in very feeling terms of the deep sense of gratitude, one and all of them felt, for all the kindness and benevolence, combined as it should be with judicious strictness, they experienced during their stay in this place. It may well be imagined to what extent the feelings of some of these men were touched, when joy and alacrity gave place to tears at the thought of separation. We all wish them God-speed.

A wonderful change has been manifested among the inmates of the Workhouse, which must be attributed under God's blessing to the faithful and earnest appeals from the Gospel, of one of his servants passing through this city, the Rev. Mr. Taylor. Cursing and swearing have in a great measure subsided in this place, and the voice of praise and thanksgiving may be heard in different parts of the Workhouse. Thanks to our worthy Governor for introducing the Rev. Mr. Taylor to our shed, and also permitting some of us to attend his prayer meetings in Bombay.

J. W.

6th January 1872.

Epitome of News.

SATURDAY, JANUARY 6, 1872.

—*Times of India* Correspondent: "I see that Sudoba B. Powar claims still to be a Baptist, and is at a loss to know how I came to invent this statement" that he had turned S. P. G. I cheerfully accord to him the right of defining his own position, and regret if I mistook his present church relations. But as I gave credit to the *Bombay Guardian* for the statement, he should not accuse me of inventing it."

We simply extracted from the *Star of India* a statement that had appeared in a Poona paper, and which was then uncontradicted.

—*Times of India*: "Wonder has been frequently expressed of late at the delay in bringing to trial that arch-rebel and pretended Viceroy of the King of Delhi, Moulvie Liakut Ali. We hear that a clue of an important nature in connection with the Moulvie's brief but bloody reign in the Khoosroo Bagh at Allahabad has been discovered, which it is necessary to unravel before affording him an opportunity of saying why he should not suffer for his crimes."

—J. S. Burdon, Pekin, in the *N. China Daily News*: "All the charges that have been brought against missionaries—those that led to the Tientsin massacre last year, those found in that abominable book, 'Death-blow to Corrupt Doctrines,' and those connected with the Shen-Sien-fen excitement of this year, which nearly led to another massacre, are intended to apply to all Christians, and not only to the propagators of Christianity. We are all supposed to be addicted to magic and impurity, and are all alike under the ban of the educated class. But as foreigners, generally, cannot be got at, the missionaries, as the weakest and the most exposed, have to bear the brunt of the hatred felt by the Chinese literati towards foreigners."

"A third reason which I have no hesitation in assigning for the strong opposition now manifested to Missions, is the aspect of our own high officers before the Chinese Government with reference to missionaries and their work. The opinions of our late Minister on the subject of Missions are well known. Sir R. Alcock seemed to think that opium and Missions were the two disturbing elements in our intercourse with China, and if the report of an incident, said to have taken place during his farewell visit to Prince Kung, is correct, he made no secret of his views to the Chinese. The Prince, it is said, thanked the British Ministers for raising the tax on the importation of opium, 'and now,' he added, 'if you could only put a check on the importation of missionaries, China would be eternally your debtor.' Prince Kung must have well understood the mind

of the representative of Great Britain, before he would have ventured to make such a request even in jest. One cannot wonder at the issue of the Missionary Circular after intercourse such as this. The only wonder is that it was not issued earlier."

—59 Native newspapers are published in this presidency.

—*Bombay Gazette*: "Dr. Hewlett, Coroner of Bombay, took occasion to remark,—though the remarks were not reported,—while summing up the evidence recorded at the inquest held on Wednesday on the body of Mr. Nusserwanjee Muncherjee Putloo, who had committed suicide, that the practice of self-destruction among Parsees was a growing evil, and that he was determined, as far as he could, to deter Parsees from self-destruction. Within the last three or four years a large number of cases of suicide have been brought for investigation before the Coroner, and it appeared that for the most trivial of causes a Parsee is prepared to take his own life. In his own experience, Dr. Hewlett said he had found that if a father scolded his son, or a husband slapped his wife, or a person refused to buy a pair of shoes for his brother, or a man found himself in pecuniary difficulties,—any one of these causes was sufficient to drive a Parsee to desperation and to commit suicide. A man has no right to take away his own life, and in addressing the jury Dr. Hewlett said he considered the act of suicide most cowardly and unholy; and that, in order to check this sinful tendency among Parsees, he would in future, in almost every case, order a *post-mortem* examination of the body to be made, in the hope that the dread of such an operation would act as a deterrent to others similarly inclined."

—*Indian Statesman*: "Our Umballa correspondent in Thursday's issue mentioned a curious fact in connection with the cholera in the Camp of Exercise at Delhi. As the view that cholera is affected by the magnetic condition of the air is supported by many of the medical faculty, the fact positively stated by our correspondent, that no case occurred after the thunderstorm, is a contribution toward the settlement of a question which must depend for its solution on a very wide induction."

"A stone, weighing forty-three pounds, was brought to our office yesterday by Mr. Merritt, who found it in a bale of cotton brought down from Kattiawar and offered by a native for compression at the Scott Press, Colaba."

—*Daily Examiner*: "The station-master of Bugoola, on the Eastern Bengal Railway, came to grief during Christmas week in an encounter with a tiger. Accompanied by a friend, Mr. Blair went out in quest of tigers. It was not long before one of them made his appearance, and charged the sportsmen. Mr. Blair had put on caps to his rifle, but had forgotten that his rifle was not loaded. The tiger sprang upon him at once, mauling him terribly. Mr. Blair called to his friend to come to the rescue. That gentleman had, however, also neglected to put on caps to his gun. Discovering this, but anxious to save Mr. Blair, he attacked the tiger with the butt-end of his rifle. The animal then transferred his attentions to Mr. Blair's friend. Both gentlemen being utterly unprepared for the fight, were very severely handled by the tiger. Mr. Blair died on the 31st December, and it is believed that his companion is in a precarious condition."

MONDAY, JANUARY 8.

—*Overland Mail*, December 15: The most intense anxiety regarding the Prince has been evidenced by all classes. Festivities have been given up, and all but pressing business has been at a standstill. Among the public meetings postponed in consequence of the illness of the Prince are the Nonconformist Education Conference at Manchester, a demonstration of the Bradlaugh party, and "Home Rule" gatherings.

In the French Assembly, M. Ordinaire has been formally censured for describing the Committee of Pardons as a Committee of Assassins. The assertion produced a tumult that lasted ten minutes.

The strike among the telegraph clerks is at an end, most of them returning to duty.—There were many thousands of skaters on the ornamental waters of the parks at the early part of the week, but the temperature has changed and the frost is gone.—During the present session twenty-eight ladies have matriculated at the University of Edinburgh, and of these ten are studying for the medical profession.—The Bank rate was reduced from $\frac{3}{4}$ to 3 per cent. on December 14.—The

Treasury returns from April 1 to December receipts, 43,989,567l.; expenditure, 47,247 is rumoured that the Peninsula and Navigation Company are in communication with the Italian Government to run their line from Brindisi to Venice.

Amongst the deaths recorded this week General P. Cameron, Madras Cav.; Major J. H. H. Grubbe; Lieut.-Col. A. J. Butt, Staff Corps; Lieut.-Col. F. C. Minchin, Retired List; Rev. G. Smith, late of Victoria, Hongkong; Sir J. Murray, M. Burgoyne; and Lady Cathcart.

In reply to an address, presented to other day, the Pope spoke in the gloom of the present state of Rome. Not impiety spreading, but heresy was open taught, and men went about the streets children to school with money, and instruction in error. Was Rome, he asked, that had been the centre of Catholicism and truth come now the centre of heresy?

—A despatch from Havana, of November says:—"At one o'clock this afternoon the first of the court-martial which was convened to try medical students who demolished the grave of Gonzalo Castanon was announced. Eight of students, who were found most guilty, were sentenced to be shot at four o'clock this afternoon at Punta. The others were sentenced to four or six years' imprisonment in the penitentiary. Those sentenced to death were over eighteen years of age. The execution of the condemned prisoners took place at the specified hour. They met death with resignation, and expressed regret having committed the act for which they were executed. Great excitement prevailed throughout the day, and business was suspended, at this hour (6 p.m.) all is quiet."

—The *Indian Mirror* says that a "Brahm Pocket Almanac and Diary" for the year 1872 has just been published. It contains 365 instructive and interesting texts, in English, extracted and translated from the Hindoo, Christian, Jewish, Mahomedan, Parsee, and Sikh Scriptures, and passages from modern writers and a few original aphorisms. There is besides much useful information, such as postal rates, hackney carriage palankeen rates, days of closing the mails, Government offices, list of holidays, eclipses, &c. complete list of the Brahma Somajes in India, category of all the remarkable events in the history of the Somaj, and a photograph of the Brahma Mandir in Calcutta is also appended.

—The *Freeman* says that the lady who has offered £20,000 to found Stockwell Orphanage for has offered Mr. Spurgeon a like sum with which to found an Orphanage for girls.

—A magnificent statue of the Virgin, in marble, silver, valued at 30,000 francs, has just been sent to the Pope by the Spanish Catholics.

—According to the *Nonconformist*, the notice sending an Anglican bishop to Madagascar has been abandoned even yet. It has been alleged the Queen desires one, and that Her Majesty herself uses the English Prayer Book. The *Nonconformist* publishes a letter to the Rev. W. Ellis from the Prime Minister of Madagascar, denying these statements.

—The *Witness* (Lucknow): "The original purpose of the Week of Prayer, the union of the Christian world in praying for an outpouring of the Holy Ghost, is almost wholly lost sight of among the long list of more or less irrelevant subjects set before us. It seems singularly out of place to ask poor native Christians to pray for those sons of Christian parents who are away from home attending college, and other like blessings which may be important, but are not of world-wide interest. It would be infinitely better if but one object were presented—the outpouring of the Holy Spirit upon all nations. Let the Christian world unite for a week in looking for this blessing and soon it would be found that this one petition is a burden sufficient for all Christian hearts. As it is, attention is distracted, interest dies out of the heart, prayer flags and grows dull, and lectures and speeches usurp its place."

"While thus frankly offering our criticisms, we do not counsel for a moment the neglect of the Week of Prayer. We suggest, however, to those whose hearts lead them to pray for other objects than those specified, that they follow their heart's promptings. Let us all pray for personal holiness for the fullness of the Spirit in our own hearts, and for the outpouring of the Holy Ghost upon the world."

—*Times of India*: "When last week's mail from Europe, a project of military law had been for so

before the Russian Government, which would not have for its object, not the improved organization of the regular army, nor yet of the large reserves of the country, but the *levee en masse* or what in Germany is called the *land storm*. Able-bodied men, not previously belonging to any, are to be incorporated in this new *levee*, the object of which is to exonerate the present army from internal service, and render it available for service in the field. The new *levee* should, according to its proposed organization, contain regiments of infantry of 1,000 men, with 700 horses each; 12 regiments of cavalry of 1,000 men, with 9 waggons each; and 40 regiments with 250 commissariat waggons, each with two horses. It is proposed to form also separate regiments of chasseurs and of pioneers. In short, Russia, following the baneful example of Prussia, means to arm the whole nation. This project, it is stated, being considered urgent, was to be sanctioned by the Czar in a few days.

"In remarking on this scheme of organisation, *L'Osservatore Triestino*, or official gazette of Trieste, has the following:—While on the one side Russia is arming, on the other she is Russifying (*si russifica*) as in the Caucasus. There, all means are considered good to obtain the end of her aims, religious as well as scholastic. The Government spends more than 300,000 roubles annually for the purpose of maintaining a society which undertakes to convert the Mahomedans of the Caucasus to the orthodox faith (Greek Church). Last summer more than 4,000 of the Abbasi and Osseti were baptized. The missionaries, moreover, took advantage of the fatalism of the neophytes, the more readily to effect their conversion. Thus ran their syllogism:—'God has permitted the Czar to conquer the Caucasus, therefore God wishes the Caucasians to become Christians'—an *argumentum ad hominem* when it is supported by means which are irresistible. Proselytism proceeds less encouragingly amongst the Cecensi and the Tartars, because they are more attached to their faith; but more readily amongst the Armenians and the Georgians, who voluntarily accept any thing opposed to Islamism."

—The *Englishman* thinks it "doubtful whether Baboo Shama Charan Dey will go to England to be examined by the Parliamentary Committee on East Indian Finance. The ostensible reason why the Baboo declines to cross *kala pani* is the opinion of his medical advisers that at his advanced age the journey might be attended with danger to his health. Others say that religious scruples stand in the way. Anyhow, if he decides to stay at home, his decision is, on public grounds, to be regretted."

—The deadly fever which annually creates such havoc in parts of Bengal has again broken out with its accustomed virulence in the Burdwan, Hughli, and Nuddea districts.

—*Native Opinion*: "The spread of drunkenness and its attendant evil is very rapid and pernicious. The worst of diseases could not have done a tithe of the evil which this single vice is doing. Along the lines of the railway, and in all the larger towns, its spread is alarming; and great as has been the destruction of Chicago, the moral conflagration lighted by the flames of alcohol is both more sweeping and destructive in India. If the revenue from the *Abkari* cannot be given up, having due regard to the balance sheet of the State, cannot some rule be made to restrict the sale of spirits and liquors to fewer and more exposed centres, and the tax be made heavier on the drink-consuming classes?"

—*Times of India*: "The late serious illness of a Prince of Wales has proved quite a windfall to the Brahmins. All over India, Chiefs and princes have vied with each other in loyal emulations as to who should reward the priests most nobly by distributing the largest number of rupees in order to supplicate Heaven for the recovery of His Royal Highness."

—Capt. Rawlins, R.A., was riding 'Bedouin' a Race at Trimulgherry, when that horse fell, striking the arm and thigh of the rider and giving him concussion of the brain. It is hoped he may recover.

—61 Hospital Apprentices and 78 other pupils studied in the Grant Medical College last year.

—*Bengalore Spectator*: "We had the pleasure witness at St. Andrew's Church a remarkable man, as far as regards the individual, for it testified to the extreme state to which he must have been bored by something or other. The person referred to indulged himself in such a portentous yawn that the jaw refused to return to its natural position: in short he had dislocated it, and it was only by speedy surgical aid, for which he rushed to the hospital, that the offending member was

replaced. We trust this will be a warning not to let their ideas expand too widely."

—The *Madras Times*, on Immoral Hindoo Text-Books: "Mere indelicate phraseology cannot ever make a book immoral. What is indelicate phraseology in one age, has frequently been esteemed perfectly proper and delicate phraseology in another and former, yet as moral age. Whether, as in our translation of the Bible, a vice be denoted by a plain noun substantive, or as is the fashion now, by an ingenious circumlocution, is a matter which has nothing to do with morals. It is every whit the same, as far as morality is concerned, to denote a woman who has fallen from her virgin honour, by terming her 'one of the demi-monde,' as by calling her, as in Scripture, a 'harlot.' But morals are concerned when fallen women are held up as patterns of everything lovable and lovely, when their profession is considered a high and holy one, and when they are blasphemously entitled, as in the Tamil language, *Thevathusikal*, i.e. hand-maidens of God!"

"We wish to raise another point in this same argument, and this is a point of great practical importance. Is it quite the same thing in English Syndics to require, in a student, a thorough knowledge of the *Lysistrata* of Aristophanes or the *Sixth Satire of Juvenal*, as it is for the Madras University to insist that its students should be verbally acquainted with the amours of Khristnan or the debaucheries of Sivan? Is it quite the same for a lad to read a questionable tale in a dead language, as to read that same story in his own familiar tongue, and accompanied by a thousand well-known associations of time and place? Let our readers not forget the sentences we have just quoted from Macaulay! The prettiest and most attractive story of ancient writings is perhaps the famous account of the rape of Proserpina. The fair daughter of Ceres is gathering Sicilian blossoms, when the gloomy god of the nether world seizes the maiden, and bears her off to his sunless and flowerless realm. This is a very charming picture; but some of our Exeter Hall brethren might condemn it, as it might instil into some sapient English youth's mind the idea of eloping with his neighbour's daughter! But we scarcely know one similar Tamil classic love-tale in which not only is the heroine borne triumphantly away, but is not disrobed before our eyes. Not to speak metaphorically, no Tamil love-poem is perfect to the native taste, unless it be highly seasoned by descriptions of every portion of the female frame. Splendidly harmonious verses, glittering with alliteration and sparkling with brilliant smiles, lure the mind of the reader on and on to the contemplation of a luxuriously sensual picture! Sometimes, as in the *Tirukadukam*, (we believe this poem was named for the matriculation examination a year or so ago,) lustfulness is given as one of the desirable qualities of a wise man! *Tiruvalluvar* stoops in his high and glorious flight of poetry, to sing of gross fleshly desires. The Puranas, which are the Bibles of the lower classes of Hindus, are full of melodious descriptions of many-phased vice. Brahma, that high and holy being of the four heads, from which the four sacred Vedas proceeded, assumed these four heads when looking to the four points of the compass for his own daughter *Thelothumai*, whom he was chasing in order to ravish! Vishnu and Siva ravish shepherdesses and Rishis' wives; and these acts are narrated in such flowing verse, and with such evident poetical gusto, that the mind of the youthful reader is enticed to view the whole matter as a very fine joke after all—if indeed it be not absolutely a highly praiseworthy matter which men would do well to imitate. The fact is, except in the instance of very few obscure books in Greek and Latin, the occasional impurity in the literature of those ancient languages cannot for a moment with justice be compared to the vile immorality which drenches and saturates Tamil literature! Take Tamil plays. A gentleman of the highest probity passed through the town of T— in this Presidency not many years ago. A wealthy native asked him to view one of these plays. The gentleman consented, although his knowledge of any native language was exceedingly slight. He informed us that he did not stay long in the theatre,—he was too disgusted. The mild Hindoos, they like to be realistic. In this case the audience were actually invited to look, with scarcely any let or hindrance, at the hero and heroine—in their bridal chamber! That most shocking of plays, Dryden's *Adam and Eve*, never came to this!

"Let the Madras Syndicate issue, as a matriculation text book next year, a compilation of

questionable English poetical literature. A tale from Chaucer, a few stanzas from Shakespeare's lyrics, a page from Beaumont and Fletcher, a few hundred lines from Waller, Pope's imitation of Chaucer, a rollicking song of Prior's, a scene or two from the comic dramatist of the restoration,—all this, a rich and tasty *farrago*, would undoubtedly make up a little book of a strictly 'classical' character to the Hindu. And yet—how shall we express our disgust and indignation as we refer to such a terrible truth—such a book, wretchedly immoral as we should consider it, a book which would contain the bilge-water of our noble and varied literature, would not do half so much harm to the mind of a native scholar, as is now done by his being forced to study, thoroughly and verbally, in his own familiar languages, obscene allusions; descriptions of things that should not be described, and of forms of unnatural vice which the immaculate gods have hallowed by their adoption—by his being called upon to admire ingenious couplets to the praise of lust, or whole poems to the honour of blessed heroes who committed all the sins of the decalogue;—and by having his attention constantly drawn to tricks and lies which are made attractive, and seem highly to be commended, because of their cleverness,—to luxurious female beauty of gross types, in which the eye not the mind is led to revel,—and to that pernicious belief, the root of all social degradation, that as long as prosperity is attained, it matters not if good be performed, or evil done,—that all is, as his books inform him, a grand *Tiruvallayatu*, or divine farce! We talk about the blessings of education, and we legislate against public breaches of morality. Yet, backing ourselves up by specious but rotten arguments, we place immoral writings before Hindu boys in our schools and universities,—writings in their own living language, writings in which there is not only vice, but vice commended and rendered attractive!"

TUESDAY, JANUARY 9.

—*Bengal Christian Herald*: "The Indian Finance Committee have at last, we are told, framed an issue which is as decisive as it is knotty. Pointing to the prosperous finances of the country, under the regime of old John Company, the question is raised, how has its *khas* administration affected the state of things? How is it to be explained that in those days not only were the debit and credit sides of the account square, but large dividends, to boot, went to the shareholders, while in these hard times, the bugbear of a deficit repeats its appearance year by year, and congeals the very life-blood of a starving people? We anxiously wait to hear how the issue is disposed of. Will the Government of India contend that the interests of the country are more extensively cultivated now than ever, and the people are easier and happier?"

—*Christian Intelligencer*, on the late Archdeacon Pratt: "Of retentive memory, rare sagacity, and admirable business habits, he was eminently fitted to fill his responsible office. And while he unflinchingly maintained his own views of Evangelical truth, we may safely say he never made an enemy, or failed to recognize a truth-seeking spirit even in those who differed most widely from him."

"He had a supreme reverence for the Word of God. Inspiration was to him no barren theory, but a fact which his own heart-experience had confirmed. His soul was nourished by the Bread of Life—the Word Incarnate, revealed in the Word written. And so the peace of God kept his heart and mind, and he was truly a living Epistle of Christ, known and read of all men."

"In the time and manner of his death we seem to hear the approving words 'Well done, good and faithful servant,' and, 'Friend, come up higher.' His Indian career was drawing to a close. He had made his final arrangements, and completed his work in Calcutta. He had said farewell to many of his friends. Setting out on a last toilsome and laborious journey, he halts to find himself at once released from all further care, 'absent from the body, and present with the Lord.'"

"On Christmas Day, on the eve of his departure from Calcutta, he wrote to a friend these farewell words, in which some presentiment of the approaching end seems to dwell."

"I can't realize the idea that I shall probably never see you again in the flesh. But we have a bright hope of meeting in a far better place than this world of toil and sorrow, *though of blessed foretastes*. Truly, such words at such a time bring that 'better place' very near to us."

—*Hindu Prakash*: "The native merchants of Bombay have given full testimony of the high

value they set on the services of Mr. Edginton, our Deputy Commissioner of Police, by presenting him with an address and a purse on the eve of his departure to England. This is an act which does honour to all parties concerned. Mr. Edginton has raised himself to the high position which he now occupies by his own superior merit. He has been always known for his very vigilant and pains-taking discharge of the onerous duties committed to him."

—*Bombay Gazette*: "On Saturday, a native vessel brought an additional cargo of poor Zoroastrians from Bunder Abbas. No less than twelve died on the voyage."

"At the Fort Police Court yesterday, the Rev. Sudoba Fowar, Baptist Missionary, appeared before Mr. Nana Morjee and obtained a summons against Mr. Matthias Mull, managing proprietor of the *Times of India*, whom he charged with defamation. The charge arises out of a letter which appeared in the *Times of India* of the 7th December last, headed the 'S. P. G. Intrusion in the Deccan.'"

—*Englishman*: "Private advices from the left column of the Lushai force, dated Christmas Day, state that on the 23rd and 24th ultimo there were engagements with the Lushais of the Khollel villages. The troops engaged were 50 men of the 22nd P. N. I., and about 150 of the 44th, with some police under Daly. Our casualties were small; the enemy's losses were not ascertainable, as they fought almost entirely under cover, and carried off their dead or wounded. The enemy surrounded the English camp on the night of the 23rd, and kept up an incessant fire on our pickets till morning, and more or less all the following day, though they retreated whenever our forces advanced on them."

—His Excellency the Governor and staff arrived here last night from Mahabaleshwar.

—The 5th Fusiliers at Delhi have lost nine men by deaths between the date of their arrival in camp and the 30th ultimo.

—The gentleman mentioned in the following extract from the *Times of India*, is, Reuter tells us, about to become Governor of Bombay: "Sir Philip Edmund Wodehouse, K.C.B., is the eldest son of the late Edmund Wodehouse, Esq., many years M. P. for East Norfolk, and was born in 1810. In 1828 he entered the Ceylon Civil Service as a writer; was promoted to be Assistant Colonial Secretary and Clerk of the Executive and Legislative Councils in 1833; District Judge of Kandy, 1840; Government Agent for the Western Province, 1843; Superintendent of Honduras, 1851; Governor of British Guiana, 1854; employed on a special mission to Venezuela, 1858; and Governor of the Cape of Good Hope, 1851."

—Noticing our remark about languages, the *Indian Statesman* says: "Our contemporary forgets, we think, that the knowledge of grammar and the profound acquirements that are made by philological inquiry, entitle the study of languages to a place higher than any other literary studies whatever, although below that occupied by researches in natural science. Is it not, moreover, an opinion favoured by most educated men, and firmly held by a large majority, that the daily construing for half one's youth, of a language with inflections surpasses all other means that have yet been devised for training the mind to accuracy of thought and utterance?"

—*Pall Mall Gazette*: "More horrible than the execution of Rossel were some executions which took place at Los Angeles, California, on the 24th of October, full details of which are given by a correspondent of the *New York Tribune*, writing from that place on the 26th of that month. The victims were some unoffending Chinamen, the executioners were some 'warm-hearted and impulsive' Irishmen, assisted by some Mexicans. It seems that owing to an impression that the houses inhabited by the Chinamen were filled with gold, a mob collected in front of a store belonging to one of them, named Yo Hing, with the object of plundering it. The Chinamen barricaded the building, shots were fired and an American was killed. Then commenced the work of pillage and murder. The mob forced an entrance, four Chinamen were shot dead, seven or eight were wounded, and seventeen were taken and hanged."

—At the last Matriculation Examination of the Sydney University three young ladies, Miss Bogle, Miss Creed, and Miss Thompson went up for it, and all three passed with credit.

WEDNESDAY, JANUARY 10.

—The *Indian Daily News* recommends a tax on tobacco. By all means. The wonder is that it should never have been imposed here.

—*Indian Statesman*, London; "You will doubtless have observed for a succession of weeks past allusions made in the public journals to the 'Sunday Morning Services,' as he calls them, in St. George's Hall, of the ex-reverend Mr. Voysey, though by a glaring perversion of language he still calls himself the Rev. Mr. Voysey, and goes through his Sunday performances as if he were still a clergyman of the Church of England. Indeed, had he not been ejected from that Church he would still in profession have remained a clergyman of it, although not only denying all its leading doctrines, but doing everything in his power to overthrow both it and the foundation on which it is based. There is scarcely a Sunday morning in which he does not utter blasphemies which would make even Deists of cultivated minds and right feeling shudder to hear. Only a fortnight ago, he energetically thanked God that the reign of the belief in that greatest of all impostors, Jesus Christ, was rapidly drawing to a close, and so late as on the following Sunday, he said he would much rather not get to Heaven at all than that he should be in the same place with Christ, should the latter be there, because of the immoral doctrines which he had taught when on earth. Just now the monstrous novelty of one who professed to believe and teach all that the Church of England teaches and practises, until he was expelled from that Church, attracts a number of persons to see and hear him, but before many months are over I venture to predict that his audience will have dwindled down to a mere handful. It is a melancholy spectacle at present, and will be while it lasts. It is therefore consoling to believe, that as it can only date its origin from yesterday so we shall have to record its death to-morrow."

"We understand that Captain Farrar, Assistant Commissioner, Oomrawatee, has been appointed Acting Director of Public Instruction, Berar, in the room of Dr. R. L. Sinclair, who is gone home on furlough."

"A Bombay Baptist chapel, to accommodate about four hundred people, is being erected at Bellasis Road, near the Government Medical Stores, and will be opened for divine service in four or five months. Mr. M. Cohen, who was lately a superintendent of municipal buildings, is the architect. Subscriptions will be thankfully received by Mr. E. Hingley, Fort Police Court, and Mr. Gordon, of the Currency Department."

THURSDAY, JANUARY 11.

—*Statesman*: "The Bombay Justices will be asked this afternoon to give their sanction to Mr. Walton's project 'to increase the gathering ground of the Vohar lake by an addition thereto of 1477 acres.' The project is known as the Toolsee scheme, and Mr. Walton estimates that it will increase the present supply of water from the lake by about 4½ gallons per head per day. The project, while it gives an independent reservoir does not give an independent supply, but the Justices will doubtless approve a scheme that will add so materially to the comfort of the island at the small outlay of about Rs. 3,60,000."

Another main will be imperatively needed, and it is of great importance that the filirage should be improved.

—*Zanzibar* (Official): 1st November.—H. M. S. ship *Columbine*, Capt. John Collier Tucker, Senior Officer East Coast of Africa, arrived from the Somali coast, where she had taken four slave dhows and freed 250 slaves, which were landed at the Seychelles. The *Columbine* lost from one dhow about 300 slaves, who were captured and carried off inland by the people of Brava, where the slave dhow went on shore to escape capture by the boats.

FRIDAY, JANUARY 12.

—*Overland Mail*: Dr. Gull is to be made a baronet; Dr. Lowe, the Lynn surgeon, a knight. The Washington Commission has decided that the United States Government is not liable for the debts of the Confederate Government.

The French Assembly, on December 18, refused by an overwhelming majority to decide whether the Orleans Princes were bound by their promise not to take their seats.—On December 21 the Duc D'Anmale and the Prince de Joinville took their seats in the French Assembly to the surprise of the deputies and of the public.—The Spanish Ministry has resigned, this time at the wish of the King. Senor Sagasta has the duty of forming a Cabinet.

The Prince's groom at Sandringham, who was also attacked with typhoid fever, died on December 18.—The flogging of two garotters has

been carried out at Newgate this week under arrangements, by which the punishment was severe.—Mr. Grant Duff addressed his constituents at Elgin on December 20.—The anniversary of the National Education Union was held at Chester on December 20, and the movement at the Birmingham League revived.

The Exchequer receipts from April 1 to December 16 amount to 46,587,229½, nearly two and a half millions in excess of the receipts in the period last year. The expenditure amount 49,274,302½.

Amongst the deaths recorded this week are Major-Gen. W. T. B. Mounsteven; Major R. B. Rawnsley, R.A.; Col. G. D'Aguiar, B. Retired List; Col. W. Southey, Madras Corps; Major T. Wilson, late 60th Foot; Mr. R. Wells, late Ceylon Civil Service; Dr. B. Seeman; Mr. Justice George; and Mr. G. Hudson.

—Mlle. Louise Michell, a Communist, has been tried at Versailles: She admitted that she attended and took part in almost every council of the Commune, and declared that the Commune was honest, innocent, and had no thought of murder or arson. She would have shot the two generals, Clement Thomas and Lecomte, with her own hand, had she seen them on the scene of action, but she repudiated as a dastardly deed their execution when they were prisoners. She had proposed fire as a strategical means of opposing the advance of the Versailles. She had exhorted Ferré to invade the Assembly, and regretted that he had not done so. She meant two lives to be sacrificed at Versailles, those of M. Thiers and her own. M. Marchand, the counsel assigned to her, declined to speak for the defence, by express order of the prisoner. She said, "All I ask of you is to send me to Satory. Shoot me there, and let me sleep by the side of my beloved Ferré. The public prosecutor is right; I have no place in this world, at a time when an ounce of lead is the portion of the lovers of liberty and right." The President, Colonel Delaport, stopped her harangue, and after a few minutes' deliberation, the Court sentenced her to transportation for life in a fortress.

There are from fifteen to twenty thousand Communist prisoners at the hulks still waiting to be brought before the courts-martial.

—From January 1 last the Russian language has to be taught in all schools throughout Poland.

—The distress at Berhampore, in the Ganjam district, is described as intense.

—Loosai Expedition; from General Bouchier: January 4th.—Sappers and Miners and Wing 44th Native Infantry move on to-day to the Towetie river, distant about seven miles nearly east. The road is completed for four miles. Hills are becoming very precipitous. No hostilities since last report. Lushais come into camp with fowls and vegetables, which they eagerly barter for salt. They are civil and quiet, and cleaner than most hill-men, and not at all the savages we expected to find them.

—Deaths last week, 880. We have the increase of mortality usual at the setting in of cold weather. The thermometer has been down to 57° F. in Bombay this week.

—*Bombay Gazette*: "Archibald Gathorne Remington, formerly a captain in H. M.'s Bengal Army, was yesterday charged, at the instance of Mr. Inspector Sweeny, before Mr. Nana Morjee, with being a vagrant and wandering about without any visible means of subsistence. He was ordered to be sent to the Government work-house attached to the House of Correction."

—*Statesman*: "The Bench granted Mr. M. ment's leave of absence yesterday without a decision."

—The *Times of India* publishes a letter recommending the entire removal of H. M.'s Dock to the other side of the harbour.

Selections.

A HINDU LION.*

Lord Lawrence and the Rev. Dr. Mullens con in extolling the importance of the movement which Mr. Sen is a leading representative. Though but in its infancy, and numbering as among its adherents only a few thousands out of the 180 millions of people inhabiting the continent of India, the Brahmo Somaj seems likely in course of time to exercise no small influence on

* *Keshub Chunder Sen's English Visit*. Edited by Sophia Dobson Collet. London, Strahan & Co. 1871.

of religious thought in India. The original design of the founders of this religious party was to restore the monotheistic worship described in the Vedas. For many years they maintained the infallibility of these books, but ultimately abandoned this doctrine, and embraced a system of pure Theism. They reject caste, and earnestly promote female education. Mr. Sen is the leader of the most advanced section of these reformers. And he appears to have devoted much time and labour to the propagation of their views. He has not only taught at Calcutta, but has visited the Upper Provinces of India and the cities of Madras and Bombay. Last year, as Lord Lawrence informs us, he undertook "what, to a Hindu gentleman, was a most serious, indeed, a most tremendous undertaking—a voyage across the sea to England." His object in coming to England was to study Christian life as displayed and illustrated in our country. "I do not want," he said at the "Welcome Soirée," "the outward glitter of civilisation, the formalities of external refinement; let me enter into the heart of the country, let me study its deep spiritual life." Of course we have no means of knowing what opportunities other than those recorded in the volume before us our visitor may have enjoyed of "entering into the heart of the country," but it certainly strikes us that the gatherings described by Miss Collet were not an eligible means of enabling Mr. Sen to penetrate below "the formalities of external refinement." Most of our readers will remember the way in which the unfortunate man was seized upon and dragged in triumph over the surface of the religious society of England. After his Welcome Soirée, he seems for a time to have preached and spoken chiefly in Unitarian chapels; but of course so great a phenomenon, reaching England, too, just at the time of the May meetings, could not be hid, and speedily many religious and charitable societies secured his services at their annual gatherings. Then he went through a harassing round of receptions in the provinces, and was carried, as he phrased it, "from town to town, from house to house, from meeting to meeting, from tea-party to tea-party." He was fêted up to the very hour of his departure from England. If his feelings, as he laid his weary head to rest on board the P. & O. steamer, at all resembled those produced by a perusal of Miss Collet's compilation, his satisfaction at deliverance from the intense monotone and sentiment prevalent at the "receptions" must have constituted a leading element of happiness. Mr. Sen stated that he came to land to study English Christian life in all its acts and bearings; yet singularly enough he seems to have largely associated himself with denomination which denies the Divinity of Christ; and the volume before us contains little evidence of any attempt to make himself practically acquainted with the social and moral characteristics of the great body of English Christians. He compared his investigations with a settled belief that Christian life was a very good thing and that Unitarian doctrine a very bad thing. He imagined that Christ on one side and Christian sects on the other. He persuaded himself that Christian life was told him, "Accept the teaching of these sects, go through these outward rites, believe his proposition, and accept that logical formula, 'you will be saved,' but when he went to rest he learned that nothing short of the sanctification and purification of the heart can give a place in the kingdom of heaven. There seems to have been no friend at hand to take this man of the imagination into the nearest Independent or Baptist chapel, where he might have found that his astonishing discovery was in one of the commonplaces of our pulpits, and of the chief among the dogmas he professes held in contempt. Even worse than doctrines, Mr. Sen's estimation, however, were sects, and opinions on this subject are very remarkable. Compared the religious societies of England to a market. Every sect is like a small shop, a peculiar kind of Christianity is offered for sale. As I go from door to door, from shop to shop, each sect steps forward and offers for my purchase and use its own interpretations of the faith and its own peculiar Christian beliefs. I am but perplexed, and even amused, amidst this confusion and quarrelling sects." But Mr. Sen seems to have had a match for the doctrinal shops, for, as he told the Swedenborg Society, his object was "not to become a convert to any of the sects in England; for if I hate idolatry, I also hate sectarianism. If I belong to one sect I become an enemy to another sect. . . . If I become the property, as it were, of one religious deno-

mination, I shall necessarily become hostile to all other churches and sects. . . . would you not rather wish to see me assume a catholic position, and look with brotherly eyes and with brotherly heart upon all alike?" The passages we have placed in italics indicate an absurd misconception which continually appears in Mr. Sen's addresses. He seems to imagine that a necessary connection exists between sects and sectarianism, and that it is impossible to hold definite opinions without hating the holders of all other opinions. The idea that people may agree to differ does not appear to have occurred to this apostle of catholicity. Did no one every point out to him that so long as men are constituted with different mental and moral characteristics they must naturally arrive at different conclusions on the most important subjects which exercise their thoughts, but that in adopting various views, they do not necessarily also come to the conclusion that everyone who thinks differently from them must be dishonest or idiotic? There is no more discordance between definite belief and catholicity than there is between wealth and benevolence. The man who by personal experience, has become familiar with the difficulty of reaching the truth will be the first to acknowledge that difficulty, and to respect and sympathise with those who, while honestly pursuing the search, have reached a different position from his own. The sects who hold the doctrines reprobated by Mr. Sen do not the less recognise the common basis of the love of God and the love of man; nor are there wanting practical proofs of their readiness to join in common efforts to promote the spread of Christ's kingdom—as witness the Bible Society and the Religious Tract Society.

Would the lowering of theological doctrine to the zero point recommended by Mr. Sen put an end to difference of opinion? Would not men at once, in accordance with their different temperaments, begin to attach greater importance to one or other of the great laws of love to God and love to man, and should we not speedily have the rival sects of the Theists and the Humanitarians? Would Mr. Sen's catholic doctrine put an end to the spirit of sectarianism and illiberality? Let us see whether it has done so in his case. He tells us that "a Christian must necessarily be Unitarian. . . . and I hope and trust that all Christians will hereafter enter into the fold of the one God." "You, my Unitarian friends, must acknowledge that there are thousands in whose hearts the Spirit of Christ dwells, who yet refuse to call themselves Christians, and they are right in so refusing. If Christ were to appear among us to-day, I have no doubt He would be pleased to see such men follow truth and God, even at the risk of making themselves unpopular among so-called Christians." "We shall then," he said on another occasion, "realize the great truth that there is but one true Church, as there is only one true God. . . . There can be but one true God and one true Church." This is certainly remarkable language for the apostle of Catholicism, especially since we afterwards find him speaking of the Brahmo Somaj as "the Church of the one true God," in which he said, "the indirect effects of education and missionary labour had been concentrated. This church was a national institution. When they looked into it they would find that all the truths in Indian books, and all the good things in Indian society, had been treasured up in it; and, on the other hand, it was connected with all the reforming and civilising agencies of the West. . . . He confidently expressed his belief that the Brahmo Somaj would be the Hindu Church of the future." We think it would be difficult to find in any of the sectarian "small shops," described by Mr. Sen, so excellent an example of what he terms the "hollow science of puffing." We are not surprised to learn from Mr. Sen's address at the "farewell Soirée" that "I came here a Theist, I return a confirmed Theist. . . . I have not accepted one single new doctrine that God had not put into my mind before. . . . I have learnt a great deal, but all in confirmation of my views of God." Yet, in his address on Christ and Christianity, he stated that "each section of Christ's Church represents a truth. While therefore, I stand on this platform, surrounded by men and women of various branches of the Christian Church, representing various shades of opinion and feeling, I feel myself drawn to each of you in sympathy, and ready to accept the truth represented by each sect." Either Mr. Sen must have had in his heart before coming to England all the truths represented by all the sects, or his "readiness to accept" must have lasted only so long as he stood on the platform where this declaration was made.

Mr. Sen, like most of the prophets of the "broad" school, is in fact occasionally obscure, and not unfrequently apparently inconsistent in his precepts; but this should not blind us to the many excellencies of his character and teaching. He appears to have a singularly spiritual and devout tone of mind, and he is certainly possessed with a most earnest and patriotic desire for the renovation of his native country. The chief regret we feel in laying down this volume is that it contains so little, comparatively, about religious life in India—a subject upon which Mr. Sen could have spoken with the authority of intimate knowledge,—and so much about religious life in England—a subject upon which he could only speak from hearsay, or at best from observations necessarily imperfect, and perhaps also somewhat prejudiced.—*The Freeman*.

CHRISTIAN LIFE.

A LETTER BY REV. J. M. WASHBURN TO R. F. SMITH.

"He shall receive of mine, and shall show it unto you."
JOHN xvi. 14.

"I felt that it was unfair and ungenerous to condemn without an impartial hearing, and so procured your book, and tried to strip my mind of prejudice. I saw nothing contrary to Scripture, and rose from the reading favourably impressed. I read tracts, and 'Holiness through Faith.' The more I read, the more I was impressed. I saw that the authors described the life I was living, and then described another life which they were living, and which I knew I was not living. I perceived that the facts and the argument were clearly against me. I gave up the argument. The life appeared blessed to me. I desired it.

I could form no idea of the higher life as an experience, yet more and more earnestly I wished for it, if it might be experienced. I talked with others, some professing to have it, some not: still the mystery remained.

Last Sabbath I thought about it most of the day, and came to trust that whatever it might be I should sooner or later know it by experience.

On Monday morning I awoke with unusual calmness of mind, and sweetly engaged in meditation, when the whole blessed higher life was shown to me with great clearness.

1. The light shone in my mind.
2. There was elevation of the faculties toward the Saviour; attended by a conscious regulation and equalizing of them in harmony.
3. There was a freedom from excitement, with a sense of gentle peace.
4. I saw that the condition was not attained by struggling or agonizing, but simply by trusting the Saviour. It was shown me with great clearness that this is a trust life.
5. I am conscious that there was given to my mind a new power, whose office is to trust Jesus; and I am still conscious of the existence of that power. It is the power to exercise continuous faith, not that vacillating, interrupted faith which I had been exercising for nearly twenty-five years.
6. I saw the burdens of life pass from me to Jesus, my temporal burdens, and I saw Jesus as my burden-bearer. This I saw with great clearness.
7. I felt that there was given to me a new power of watchfulness—a watchfulness to keep in the faith and in the love of Jesus, and let Him take care of my heart, and passions, and tongue. I realized that there was more than a mere presence to the mind; there were powers left to the soul, principles which are to remain in the mind, through which the Holy Spirit shall keep the soul in the life of trust.

But what most drew my attention was the entire freedom from excitement, and the distinctness with which I saw the life of trust, and saw my burdens pass from me to Jesus, together with the sense of sweet rest and peace of heart. It is indeed a very gentle life of confiding and loving rest and peace in Jesus.

I was also impressed with the simplicity of the act on our part in receiving this great blessing.

It is simple in the last degree, is a state of simple, willing reciprocity, just opening the heart to receive Jesus.

The effect on the mind is great, is like opening it to a new world of blessedness, not a world of mere happiness and delight—these words are too materialistic—but of serene trust, full assurance of faith, rest in Him on whom all our burdens are laid. I know not how to express it. It can be known only by experience.

My life is now so blessed, that I feel prepared for his blessed work. How sweet is the gentle peace of heart with which I trace these words to you? How far above the twenty-five years of mere justified life through which I have struggled and agonized! This is life, and is life worth living."—*The Christian.*

Miscellany.

—*Madras Church Missionary Record*; Tinnevely Mission; Report of Rev. E. Sargent: "Work among the heathen has been very efficiently carried on by a Catechist employed within the last three months, a man full of Christian experience and zeal. Not a few have been stirred up to the consideration of the claims of the Gospel, and I cannot but hope that much good will follow in a short time, if they give scope to their convictions. But I am also encouraged by the fact, that not only Catechists by profession, but others also, such as shop-men and butlers, are taking their part in this good work. One instance I must mention. A youth, twenty years old or more, came to me a few weeks ago as I stood in my verandah, and said he wished to speak with me privately. I took him into my study, and saw that he was much excited, for he trembled all over. He said, 'Sir, I have daily business which carries me to the house of a gentleman. The butler there is a Christian, and he has always been telling me about the Vedam, insisting upon its being the only true religion. In a spirit of controversy, I have always opposed and gainsaid what he advanced; but some days ago, he gave me a prayer-book to read. I took it home and read it, and at once I felt a powerful conviction that with such a book in my hands, I can never sin again as I did before. I have read many of my heathen books, but in none of them have I ever met with the smallest argument against sin, or dissuasive from it; but this book is full of expressions against sin, and prayer for deliverance from it. I cannot rest any longer as I have been. This matter has so affected me, that I have lost all appetite for my food, and I feel as if I could think about nothing else. I must be a Christian, you must give me baptism.' Here was apparently one of those characters of whom our Lord spake when He said, 'the kingdom of heaven suffereth violence, and the violent take it by force.' He intimated the great dread he felt of his relations knowing his intentions: he could hardly feel sure of his life. I endeavoured to assure him that though his relations would not be pleased, it was absurd to think that they would injure him in the way he thought. I recommended his telling them fairly what he intended doing, to begin his profession by openly attending church, and I said that, when he knew enough of the doctrines of the Gospel, I would baptize him. I prayed with him, and sent him away. He came to church, but his relations got round him like bees, and his timid spirit is unequal, I fear, to the combat. What pleased me much in this case, was to have evidence thus brought before me, that I was not the only Missionary in the place trying to do good. A butler was also at work, and I could not but wish him God-speed. Another point so pleasing in this case, was the impression made on the mind of the young man by perusal of the *Prayer Book*. I trust I shall never forget, whenever I use that good old book, the argument which the young man drew from it."

TELEGRAPHIC NEWS.

London, January 4th: A Royal Warrant has been published fixing the pay and half-pay allowance to Lieutenants and Sub-Lieutenants in the Army.—Slight shocks of earthquake were experienced at Sheffield to-day, and there has been a violent thunderstorm in Manchester.

Paris, 4th: At the Paris elections fixed to take place on Sunday next, the two principal candidates will be M. Vaintrain, a moderate Republican, and M. Victor Hugo, a Radical. These candidates have caused a disruption among the Conservatives.

Versailles, 4th: The National Assembly have adopted a proposal prohibiting Deputies from performing the functions of paid public appointments, with the exception only of such duties as are conferred on them at Election meetings and those of Ministers, Ministers Plenipotentiary, and Ambassadors. The majority of the Commission are unfavourable to the project of primary instruction advocated by Government.

London, 5th: Government intend to support Mr. Brand for the Speakership. The Lord Advocate has announced that the Ballot Bill will be introduced into

Parliament first, and afterwards the Scotch Education Bill.—The home journals are devoting increased attention to the *Alabama* arbitration. The American claims for the prolongation of the war are estimated at 400,000,000 dollars.—The Geographical Society have voted a sum of £500 towards an expedition in search of Doctor Livingstone. The Society invites public subscriptions.—America requires an apology besides a disavowal and indemnity from Spain for searching the *Florida*.—The number of deaths from small-pox in London for the year 1871 was 8,000. The average number of deaths for the last 31 years caused by the same disease has only been 600. All the Medical journals have made a warm appeal to Government on the subject.—The *accouchement* of Her Royal Highness the Princess of Wales is expected in February.—*Obituary*.—General John Campbell and Sir James Jackson.

6th: Lord Hartington has delivered an address to his constituents. His Lordship advocated firmness in repressing rebellion in Ireland. He also stated that education and the rights of the priests would be duly cared for, and added that complete military organization was intended, and that it was unsafe to reduce the Army in India.—Another Home Rule Demonstration has taken place at Leeds.—Signor Mazzini is better.—*Obituary*.—General Sir James Archibald Hope and Sir Francis Crossley.—The Indian Postmaster-General left London yesterday for Brindisi with the first mails for India via the Mont Cenis tunnel.

New York, 6th: Mr. Fisk has been fatally shot at the Grand Central Hotel by Mr. Stokes, the defendant in a libel suit with Mr. Fisk.

London, 8th: Mr. Gregory will be gazetted to-morrow to the Governorship of Ceylon, and leaves England on the 21st instant.—His Excellency Sir Seymour Fitz Gerald will shortly retire, and will be succeeded by Sir Philip Wodehouse.—The troopship *Euphrates* has arrived at Portsmouth.—The *Times* of to-day reads the recent Army Warrant as pointing to equalization in the promotion of regimental officers. This will, it is rumoured, be followed by the temporary removal from regiments of officers holding staff or special appointments.—Her Majesty the Queen will go to Osborne to-morrow.—*Obituary*. The following name appears in the obituary of the week: General Sir Edward Mac Arthur.

Paris, 8th: The final result of the Elections for the National Assembly is as follows: M. Vaintrain 121,158 votes, and M. Victor Hugo 93,423 votes.—M. Challemeil Lacour, a Radical, has been elected for Marseilles.

Madrid, 8th: The Cortes have been convoked for the 22nd instant.

Versailles, 8th: On a proposition made by M. Thiers, the National Assembly have decided to discuss the tax on personal property; secondly, to examine the question of increasing the existing taxes; and lastly, to consider the tax on raw materials.—M. Thiers strongly upholds the necessity of the latter.—The result of the general elections throughout France is as follows: 8 Republicans, 1 Bonapartist, 4 Conservatives, 4 Radicals.—Count Arnim will present his credentials to-morrow.

Rome, 8th: The Indian Mails have passed through the Mont Cenis tunnel for the first time.—The Mails arrived at Brindisi this morning, twenty-four hours earlier than they would have done by the old route.

Berlin, 8th: The German naval preparations for service in Brazil have been stopped.

London, 9th: H. E. H. the Prince of Wales left his room yesterday for the first time.—H. R. H. the Princess Alice returns to Darmstadt to-morrow.—The total exports from Great Britain for the year 1871 amounted to £219,319,071, showing an increase of 10 per cent. as compared with the year 1870.

10th: The *Government Gazette* of to-day contains the nomination of the Royal Commissioners appointed to inquire into the state of the Universities of Oxford and Cambridge.—Mr. Gregory has been gazetted Governor of Ceylon.—Lord Derby, in addressing the workmen of Liverpool yesterday, criticised the present administration of the country, and stated that the monarchy was safe, but that the House of Lords was capable of improvement. He added that the programme of the Liberal party was exhausted, and that the Conservatives would predominate in the new questions about to be brought before the House.

Versailles, 10th: The National Assembly have finished the general discussion that has been going on relative to the proposed tax on personal property. M. Buisson to-day read the report of the Commission on the initiative proposition by M. Duchalet for the return of the Assembly and the Government of Paris. The Commission have decided not to take into consideration this proposition, by a majority of 20 against 10. The Assembly have commenced a general discussion relative to the tax on raw materials.

Berlin, 10th: The Ministerial *Provincial Correspondence* of to-day declares that the re-establishment of diplomatic relations between France and Germany is a fresh proof of the desire of both Governments to strengthen the friendly relations now existing between the two countries.

London, 11th: A banquet was given to Mr. Butt, the new Member for Limerick last night, at which 200 guests were present. Mr. Butt, in a speech, claimed industrial and municipal privileges for Ireland.—The nine hours' movement is progressing throughout the country.—It is officially announced that a considerable decrease has taken place in the insulation of the Atlantic cables of 1865 and 1866.

PASSENGERS SAILED.

Per P. & O. Str. *Goleonda*, 8th Jan. 1872.

For Southampton.—Mrs. Brown and son; Mr. Friess; Mrs. Eagles; Mr. Burnell; Mr. T. C. Jones; Mr. Haldane; Mr. M. Baker; Lieut. Eustace Maule; Mr. Boshell; Mr. Boshell; Mr. and Mrs. Carter.

For Brindisi.—Mr. Morris; Sir John Scotland, C.B. Miles; Mr. J. E. Radcliffe; Mr. J. A. Adams; Mr. T. Starbuck; and Mr. Fitzjames.

For Malta.—Mrs. Neill; and Mr. ...

For Succ.—Mr. Allen.

PASSENGERS ARRIVED.

Per P. & O. Str. *Tanjore*, 8th Jan. 1872.

From Southampton.—Mrs. Head and two children; Mr. H. G. Newson; Colonel Carleton; Rev. Mr. and Mrs. Linton; Mrs. Lilly and child; Captain Couper; Mrs. Edwards and child; Mr. J. Halton; Mr. C. Whillake; Mrs. N. S. Col. Hodgson; Capt. Lawrence; Mr. H. Crumson; Col. P. S. Forbes; Mr. A. Tait; Corps. Ring and McLachlan.

From Brindisi.—Mr. and Mrs. Rogers; two Miss Rogers; Mr. Whittall; Mr. Henalowe; Mr. and Mrs. Whittle; Mr. Monagomerie; Mr. Alexander; Mr. Kenyon; Mr. Souter; Mr. Boyle; Mr. Stelman; Capt. and Mrs. Welder; Capt. Welton; Mr. D. C. Halkett; Mr. and Mrs. Manning; Mr. Booth; Capt. W. Quinn; Mr. Irvine; Mr. T. B. Lane; Mr. Gersant; Mr. Hafford; Mr. and Mrs. Drayner; Mr. DeSilva.

From Succ.—Mr. and Mrs. Irvine; Mr. and Mrs. Lewis; Mr. L. Holser; Mr. H. Allan; Baboo Nilcom, Mithra and son.

DOMESTIC OCCURRENCES.

MARRIAGES.

WHITTLE—HOLMES—November 21st, at Alston Lane Chapel, Alston, by the Rev. Henry Sharples, Alfred Whittle, Esq., of Veerangum, to Annie, only daughter of the late William Holmes, Esq., of Preston.

LAVERY—TOWNER—Jan. 4th, at St. Thomas's Cathedral, Fort, by the Rev. C. F. H. Johnston, S. Lavery, Sub-Conductor Ordnance Department, to Grace Caroline, eldest daughter of Mr. Richard Towner.

MILLER—LAWSON—Jan. 5th, at St. Andrew's Church, Bombay, by the Rev. J. Paton, W. G. Miller, Esq., to Caroline Maria, eldest daughter of L. Lawson, Esq.—No cards.

DEATHS.

WOODHALL—Dec. 26th, at Poona, Mrs. Woodhall, senior, aged 80 years.

SAVAGE—At Kurrachee, Ellen Jane, the beloved wife of George Savage, aged 34, deeply regretted.

MORLAND—Jan. 7th, at the Light-house, Colaba, Alice, the wife of Lieut. Henry Morland, late H. M.'s India, aged 27.

WILD—January 9th, at Breach Candy, Bombay, the Ensign, W. Wild, Commissariat Department, aged 29, 7 months, and 15 days, deeply regretted.

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